



# EPISCOPAL NEWS SERVICE

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# *news digest*

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93042D

## **Bishops develop covenant model at special meeting in Kanuga**

For the second year in a row, bishops of the Episcopal Church met in special session March 9-12 at Kanuga Conference Center in the mountains of North Carolina to forge "a new style of leadership built on community and consensus." Building on new levels of trust from last year's meeting and the regular meeting of the House of Bishops last fall in Baltimore, the bishops emerged from Kanuga with a new metaphor for working together based on the covenant relationship.

Bishop Craig Anderson challenged the 143 bishops to move away from a competitive, individualistic style toward a covenant experience which is "circular, requiring consent and negotiation in light of decisions that affect the life of community and the individuals."

The bishops used the issue of racism to work through the new model and many bishops said the results were "transforming" in some "unimagined and wonderful ways," according to Bishop Christopher Epting of Iowa. "The new covenant of how we can be together is a reality, it has taken root--and we can trust it because we have experienced it," said Bishop Edward Chalfant of Maine. (Page 5)

93043D

## **U.S. and Canadian bishops grapple with common issues in joint meeting**

Canadian Anglican bishops and about 40 Episcopal Church bishops forged a new relationship at a recent meeting in Niagara-on-the-Lake, Ontario, where they considered issues common to both of the churches.

Under the theme, "The Gospel in a Changing Church in a Changing Culture," panelists presented reports on the progress of each church in areas of clergy morale, sexuality, the environment and the future role of the episcopacy. They also discussed the differing origin and ethos of the churches.

Episcopal bishops whose diocesan boundaries touch on the U.S.-Canadian border joined a continuing-education event held each year by the Canadian House of Bishops. Representatives from each of the Episcopal Church's nine provinces also joined the group. (Page 8)

93044D

## **Migration Ministries will support new effort to resettle Haitian refugees**

In response to an urgent appeal from the U.S. State Department, Episcopal Migration Ministries (EMM) has agreed to resettle endangered Haitian refugees, some of whom are currently in hiding in their country.

The announcement of the urgent contingency program comes just six weeks after the Clinton administration promised expanded refugee processing throughout the Haitian countryside. Establishing centers in rural areas was expected to deter the mass boat exodus Clinton feared before his inauguration.

"The State Department's Bureau for Refugee Programs has informed us of a limited number of priority-need cases of Haitians that have to leave their country urgently," wrote the Rev. Canon Burgess Carr, director of EMM, in a letter to Episcopal Church bishops. Ten dioceses already working in partnership with EMM have agreed to support the emergency resettlement program for Haitian refugees. (Page 10)

93045D

## **Joint Commission on AIDS/HIV reaching for new sense of urgency in midst of crisis**

Members of the Episcopal Church's Joint Commission on AIDS/HIV met for two days in Minneapolis recently and focused their attention on programs that provide services to rural Americans and American Indians. During the meeting, members of the commission met several individuals who are on the frontlines of AIDS ministries, or who are living with the infection and the disease.

The encounters with direct efforts to minister with those who are living

with AIDS had an obvious impact when the commission discussed its own future. Tom Tull, a commission member from San Francisco who is living with the virus, made an impassioned plea that the commission's report to the 1994 General Convention in Indianapolis "not be business as usual" but instead "grow out of the lives of people who are affected."

In a lively discussion of the church's role in the continuing AIDS crisis, commission members expressed anxiety that the nation is learning to live with the disease and that AIDS would become just another issue on the laundry list of issues on the church's agenda. In an attempt to "break the process," the commission will take the pulse of what is happening in AIDS ministry throughout the church before writing its report for the convention Blue Book. (Page 11)

93046D

## **Anglican Observer at the UN will return to New Zealand to lead theological college**

Bishop Whakaluhui Vercoe of Aotearoa, the diocese of indigenous Maoris in the Anglican Province of New Zealand, has announced that Sir Paul Reeves will become head of Te Rau Kahikatea, the Maori Anglican theological and ministry training college in Auckland. Reeves, who has served as Anglican Observer at the United Nations since 1991, will take up the new post beginning in February 1994.

Te Rau Kahikatea is a residential college that offers theological and ministerial training. Reeves will share oversight of the network of regional training programs that involve more than 40 educators, enablers and advisors to the diocese.

"Sir Paul's appointment...comes at a very crucial stage of development within the [Diocese of] Aotearoa of a strategic plan for implementation of a training program for ministry formation and theological education," said Vercoe. (Page 13)

93047D

## **Episcopal, Lutheran and Reformed leaders discuss 'full communion'**

About 30 educators, theologians and officials of nine denominations met at the Duncan Center in Delray Beach, Florida, February 28-March 3, to

consider the implications if the Evangelical Lutheran Church in America (ELCA) would accept both, one, or neither of two proposals to enter into "full communion"--one with the Episcopal Church, the other with the Presbyterian Church (U.S.A.), Reformed Church in America and United Church of Christ.

"Full communion" means that the churches would "withdraw any historic condemnations by one side or the other," share the sacraments among their members and "make provision for the orderly exchange of ordained ministers." The churches would work together closely without merging and without either losing their own character.

"From the ELCA representatives emerge the broad conviction that this would be the most confessionally faithful and ecumenically fruitful course," said participants of the consultation. Members of other denominations at the meeting gave "broad confirmation of the deeply positive ecumenical significance they would see in this action." (Page 15)

93042

## **Bishops develop covenant model at special meeting in Kanuga**

**by James Solheim**

For the second year in a row, the bishops of the Episcopal Church gathered in the "sacred space" of the Kanuga Conference Center in the mountains of North Carolina to forge "a new style of leadership built on community and consensus."

At the end of the March 9-12 meeting, bishops on the planning committee said in interviews that "the new covenant of how we can be together is a reality, it has taken root--and we can trust it because we have experienced it," according to Bishop Edward Chalfant of Maine.

The bishops met at the same time last year in Kanuga in an extraordinary special session called by Presiding Bishop Edmond L. Browning after the collegiality of the House of Bishops was badly shaken at the 1991 General Convention in Phoenix. After some sharp exchanges among several bishops threatened the ability of the House of Bishops to accomplish its work, Browning called six closed-door sessions during the convention to defuse the situation.

### **A new metaphor for working together**

Using the same format of prayer, worship, Bible study and small group discussions, the 143 bishops at this year's meeting were challenged to consider a new metaphor for working together. Bishop Craig Anderson contrasted the contractual experience built by competitive, individualistic style, with a covenant experience which is "circular, requiring consent and negotiation in light of decisions that affect the life of the community and the individuals."

Anderson, bishop of South Dakota before his recent election as dean of General Theological Seminary in New York, said he was deeply influenced by the Lakota Sioux attitudes in forming his concepts of covenant relationships.

Contending that the House of Bishops in the past has been characterized by "a legislative process that only exacerbates the tendency for us to act without the necessary theological reflection and discernment," Anderson described a method to break the pattern. Using the image of a circle, Anderson said that theological reflection yields a different kind of praxis or action, taking seriously the existing concerns, the experience and context of those involved in the process, and moving towards decisions based on

commonly held truths. "This is the way we can retrieve our theological base as a covenant people," Anderson said. "This is not merely a symbolic shift but one of methodology."

### **Trying the model on the issue of racism**

The bishops did more than consider the model, they applied it to one of the thorniest issues facing the church and society--racism. "We tried the model on an issue that is still very much with us," said Bishop Christopher Epting of Iowa who made a presentation on racism and the church at a morning session. "We looked at our experience--especially the racism audit at the General Convention, and also looked at letters from clergy and bishops," Epting said.

When the bishops moved into small groups, Epting said that they experienced "lots of self-disclosure and some profound sharing." Spurred by the usefulness of Anderson's model, the bishops also were able to move towards actions referred to them by the General Convention including the formulation of a pastoral letter on racism. They set 13 "priority goals" that include:

- dialogue studies on the parish level "leading to definite goals and actions;"
- using video for the pastoral letter on racism;
- making the deployment of clergy more "equitable;"
- developing an affirmative action plan for the church;
- personal involvement with people of other races;
- creation of a program to recruit minority persons for leadership in church, in society and also encourage minority investments
- personal gifts to the Legacy Fund honoring Martin Luther King, Jr. (the bishops collected \$4500 at the closing Eucharist);
- encouragement of minority candidates for the office of presiding bishop.

"We are looking for some continuity of issues from one meeting to the next," Browning said. Racism was a major issue at Phoenix and at last fall's regular meeting of the House of Bishops in Baltimore. The pastoral on racism should emerge from this fall's regular meeting of the bishops in Panama. And because the model worked so well in dealing with the issue of racism, the bishops were convinced it would work on another thorny issue--sexuality.

### **A style that is transforming**

Clearly optimistic that they have found a model that works, several bishops said that the house had moved convincingly into the covenant style of

relationships that is "transforming" in some "unimagined and wonderful ways," according to Epting. Bishop Mark Dyer of Bethlehem, Pennsylvania, said that the presentation of the model and its impact on the house "couldn't be overestimated," that it was "absolutely critical" to the future. He and other bishops emphasized that the model was effective because "it came up out of the roots, within us and from us," said Epting.

That ownership was due, at least in part, to a dependance on each other rather than on consultants. The use of consultants at the Baltimore meeting stirred some strong reactions, but Bishop Sam Hulsey of Northwest Texas, chair of the Kanuga planning committee, said the consultants "served their purpose and helped us get started."

### **Influence on the dioceses**

The new spirit forged at the first meeting in Kanuga and the new model emerging from the second Kanuga meeting will have profound influence on the diocesan and parish levels, the bishops agreed. "The Kanuga spirit is also being worked out in our dioceses, with considerable appreciation," observed Dyer. "It is already having a profound pastoral effect on the mission of the church."

Bishop David Bowman of Central New York said his personal commitment to the work of his diocesan racism commission is a direct result of his experience at Kanuga.

Bishop Rogers Harris of Southwest Florida said that the racism goals set by the bishops "deal with the development of dialogue on the local level, dealing seriously with pain and reconciliation," as well as some very practical issues. "It is an example of the way we bishops can model servant community in Jesus Christ," he said.

Harris sketched how the four hypotheses that undergirded the first Kanuga meeting had been addressed since then. The hypotheses asserted that the bishops had no clear understanding of the meaning of episcopacy, no clear consensus about strategy and direction, that the house operated in a competitive climate leading to polarization, and that the house was "not structured in ways that enable the intentional and corporate identification, analysis and productive discussion of fundamental theological, ethical and organizational issues facing the church."

While the tension between individualism and the corporate nature of episcopacy was still evident at the Baltimore meeting, Harris contended that "we are beginning to define episcopacy more in terms of the whole church and to take more time to reflect biblically and theologically on who we are as a community of bishops."

**'We have come a long way since Phoenix'**

"Perhaps we are beginning to share our stories, to know each other better and to trust each other more," Harris said. While admitting that there are still some gaps in that trust, Harris and others point to the fuller participation by all the bishops as a significant sign of progress.

"We are wondering how this will carry over to General Convention where we must function as a legislative body," Harris added, also wondering "whether our structure can now enable us to address some of the issues like racism and human sexuality."

Hulsey agrees that the big test of the new model will come at the 1994 General Convention in Indianapolis. And yet he is optimistic. "Our approach to our episcopacy has been transformed. We are relating so much better--listening and trusting more, especially in the small groups," Hulsey said. While real progress is still hard to measure, many of the barriers to community have fallen, he added. "We have come a long way since Phoenix."

93043

## **U.S. and Canadian bishops grapple with common issues in joint meeting**

Canadian Anglican bishops and about 40 Episcopal Church bishops forged a new relationship at a recent meeting in Niagara-on-the-Lake, Ontario, where they considered issues common to both of the churches.

Episcopal bishops whose diocesan boundaries touch on the U.S.-Canadian border joined a continuing-education event held each year by the Canadian House of Bishops. Representatives from each of the Episcopal Church's nine provinces also joined the group.

There were no legislative sessions at the meeting and no statement was issued at its conclusion. No future joint meetings are planned, although some bishops expressed the hope for North American or hemispheric meetings that would include bishops, clergy and lay people of the Anglican Communion.

"It was an opportunity for bishops to share views and learn more about one other," said Presiding Bishop Edmond L. Browning following the meeting.

### **Resistance to change**

Under the theme, "The Gospel in a Changing Church in a Changing Culture," panelists presented reports on the progress of each church in areas of clergy morale, sexuality, the environment and the future role of the episcopacy. They also discussed the differing origin and ethos of the churches.

In the conference's keynote address, Bennett J. Sims, bishop emeritus of the Diocese of Atlanta, said prevailing culture is a system of systems, and all systems are change-resistant.

Sims said that God acts through cultural realities and political power structures to work God's will. He described Moses as a political man in defiance of Babylonian-style political power. "Jesus deliberately identified himself with the disenfranchised in a social order dominated by alien armies of occupation," Sims added.

Movements throughout the Christian church historically have proven to be irresistible from its earliest days of the inclusion of Gentiles, to the inclusion of blacks, to the inclusion of women in holy orders, Sims said.

### **Ordination for lesbians and gay Christians?**

"My sense is that gay and lesbian ordination, painful and divisive though this be, will [also] prove irresistible," Sims said. "I take my stand with the long-suffering saints in the homosexual community who lead us toward that inclusion. The irresistibility of [this] will surely mount as evidence accumulates that we are not embracing biblically repudiated perverse behavior, but bestowed sexual identity--and that the same sexual ethics of fidelity apply equally to gays and straights in the household of faith."

In a prepared response to Sims' document, Suffragan Bishop Barbara Harris of Massachusetts said that churches have been more focused on survival and charity than on justice. Charity, Harris said, is the giving from one's surplus that is usually painless and selective. "Justice is sacrificial giving. It rarely is painless and, in most instances, involves struggle for systemic change," she said.

**--by Episcopal Life staff**

93044

## **Migration Ministries will support new effort to resettle Haitian refugees**

**by Nan Cobbey**

In response to an urgent appeal from the U.S. State Department, Episcopal Migration Ministries (EMM) has agreed to resettle endangered Haitian refugees, some of whom are currently in hiding in their country.

"The State Department's Bureau for Refugee Programs has informed us of a limited number of priority-need cases of Haitians that have to leave their country urgently," wrote the Rev. Canon Burgess Carr, director of EMM, in a letter to Episcopal Church bishops.

Yet even before Carr's letter was sent, EMM refugee assistant specialist Frank Vizuette was on the phone lining up dioceses to participate. Ten dioceses already working in partnership with EMM had signed on by March 3.

### **Contingency planning**

Due to the escalating crisis, decisions had to be made quickly. "The Bureau is requesting that resettlement agencies provide assurances on an extremely fast-track," said Tim McCully of InterAction, who coordinates liaison between resettlement agencies and the State Department.

It is unclear how many refugees will be involved in the emergency exodus. "Even the bureau has no idea how many people we are talking about," McCully said. "This is contingency planning...so for those who need it there will be a system in place...with 48-hour turn-around. But it will probably be a small number. The vast majority will be processed according to the normal channels." McCully said that several thousand Haitian refugees may be resettled this year.

The announcement of the urgent contingency program comes just six weeks after the Clinton administration promised expanded refugee processing throughout the Haitian countryside. Establishing centers in rural areas was expected to deter the mass boat exodus Clinton feared before his inauguration.

However, those centers have not been established. "They keep flipflopping," McCully said of the administration. "Two weeks ago they [Clinton administration officials] said the [processing centers] would not endanger or jeopardize people's lives. Now they seem to be saying they will. The government has not done a lot of work on this...[that] is the bottom line."

### **'Haiti needs an underground railroad'**

Critics of the Clinton policy have asserted that Haitian citizens cannot safely seek asylum by visiting processing centers anywhere in the country. "You cannot expect that the reasonable, rational person in hiding will conclude that they should travel to Port-au-Prince to fill out some form and reveal the most intimate and compromising parts of their lives," Carol Wolchok, director of the American Bar Association's Center for Immigration Law, told the *New York Times*. "What Haiti needs is an underground railroad. For many people that railroad was the boats, and we have shut that off."

Recognizing the need and the dangers, the Episcopal Church's Executive Council recently called for an expanded effort on behalf of Haitians fleeing persecution. In a resolution approved at its February meeting, the council called on President Clinton to "adopt a humanitarian method to expedite the immigration of Haitians to the United States" and "to use all diplomatic and economic means to restore immediately the democratically elected Government of President Jean-Bertrand Aristide." The resolution also urged all dioceses "to encourage parishes to sponsor the resettlement of Haitian refugees through Episcopal Migration Ministries."

93045

## **Joint Commission on AIDS/HIV reaching for new sense of urgency in midst of crisis**

**by James Solheim**

The thin young man sat with a few friends in a circle of a dozen strangers who had come to listen to his story of living with the virus that causes AIDS. The 11th among 12 children, he quietly but painfully described how difficult it was to tell his Native American family that he was gay--and how they recoiled in shame when he later revealed he had the virus that causes AIDS. "They assume it's a gay disease," he told the visitors.

The Rev. Phil Allen told members of the Episcopal Church's Joint Commission on AIDS/HIV, meeting in St. Paul March 4-6, that such feelings of shame are a problem in the Indian community because of the denial in

confronting a whole range of problems. Addressing what she called the "post-traumatic stress" American Indians have experienced at the hands of the dominant culture, "It is part of the brokenness of our tradition--we don't talk about our problems," added Rene White Rabbit, a Winnebago from Wisconsin who works on AIDS-related issues at Indian Health Services in Minneapolis.

"We are not at the point where our churches are safe for people with HIV," said Allen, a Sioux who is rector of All Saints Episcopal Church in Minneapolis, a parish with special programs for Indians. Allen said that he had followed the presiding bishop's example and established a "buddy" relationship with an individual living with HIV. While Allen found the involvement "spiritually nourishing," his experiences have convinced him there is much work to be done before the church takes the issue seriously.

The commission was meeting in Minnesota because of a plea at an opening hearing last fall at which a participant urged the church to take a look at the issue of HIV/AIDS in the Native American community. An exploration of the variety of ministries with those who are living with HIV/AIDS is an integral part of the regular commission meetings.

#### **A 'welcome place'**

The Rev. Vincent Schwahn, associate rector at All Saints and half-time coordinator of AIDS ministry for the Diocese of Minnesota, said that the church is moving beyond efforts to educate parishes and is trying to join other community groups in providing a "welcome place" for those living with AIDS. "The church must be a visible and integral part of all activities" in the community, not just a caregiver at the last stages, Schwahn contended.

"The issue for us now is empowerment," Schwahn continued. "It is no longer a case of our doing something for them but a whole new demand to get involved in political and social efforts so that those living with AIDS can take some control over their own lives," Schwahn told members of the commission. "In many ways that is a more difficult, complicated ministry," he said.

Schwahn took members of the commission to the Aliveness Project, a drop-in center in Minneapolis owned and run by a coalition of people living with AIDS. In a very welcoming atmosphere, the project provides meals and survival resources for those who "will no longer be victims," according to the project's first full-time director, David Willard.

#### **Silent shame in rural America**

"Many states have isolated people with AIDS, preventing them from sharing their secret and finding help," said Linda Brandt, a registered nurse who heads the Rural AIDS Action Network that pulls together those who are

fighting to overcome the isolation and the shame of persons with HIV/AIDS living in small towns and rural areas in the state.

"Rural people feel they can't approach anyone on the local level for help--doctors, clergy, public health officials--because of the stigma," Brandt said. Homophobia is a huge barrier in dealing with AIDS in rural areas, she added, so "we are trying to identify people with AIDS who want to go home, who may feel that is not possible, who need our help."

The encounters with direct efforts to minister with those who are living with AIDS had an obvious impact when the commission discussed its own future. Tom Tull, a commission member from San Francisco who is living with the virus, made an impassioned plea that the commission's report to the General Convention in Indianapolis "not be business as usual" but instead "grow out of the lives of people who are affected."

### **Just another issue?**

In a lively discussion of the church's role in the continuing AIDS crisis, commission members expressed anxiety that the nation is learning to live with the disease and that AIDS would become just another issue on the laundry list of issues on the church's agenda. In an attempt to "break the process," the commission will take the pulse of what is happening in AIDS ministry throughout the church before writing its report for the convention Blue Book.

"There are many people out there who are ready and willing to help us with a vision of where we should be going," said the Rev. Rand Frew, staff officer for AIDS ministry. "How do we communicate a sense of urgency to the rest of the church?" asked Bishop Douglas Theuner, chair of the joint commission. "Not with a bunch of new resolutions," Tull said. "We must find out what our contribution should be in the next few years."

93046

## **Anglican Observer at the UN will return to New Zealand to lead theological college**

Bishop Whakaluhui Vercoe of Aotearoa, the diocese of indigenous Maoris in the Anglican Province of New Zealand, has announced that Sir Paul Reeves will become head of Te Rau Kahikatea, the Maori Anglican theological

and ministry training college in Auckland.

Reeves, who has served as Anglican Observer at the United Nations since 1991, will take up the new post beginning in February 1994.

"Sir Paul's appointment...comes at a very crucial stage of development within the [Diocese of] Aotearoa of a strategic plan for implementation of a training program for ministry formation and theological education," said Vercoe.

Te Rau Kahikatea is a residential college that offers theological and ministerial training. Reeves will share oversight of the network of regional training programs that involve more than 40 educators, enablers and advisors to the diocese.

### **Bringing dreams to reality**

"To facilitate the delivery of high quality education and training, [the college] will have an important role to play as a resource center to prepare, plan and deliver the program to satisfy the needs of a wide range of interests within the [diocese]," Vercoe added. "This will be the arena that Sir Paul will enter and we look forward to his coming among us to help bring these dreams to reality."

Reeves said, "I look forward to doing three basic tasks to the best of my ability: oversee the training and support of Maori Anglican clergy, help the church as a whole to understand what partnership between the races means and take part in the wider life of New Zealand in whatever way I can."

Prior to his appointment as Anglican Observer at the UN, Reeves served as bishop for two New Zealand dioceses before his election as primate and archbishop in 1980. He was appointed Governor General of New Zealand in 1985. In January 1991 Reeves became the Anglican Communion's first full-time observer at the United Nations. The UN post was a joint appointment by the Anglican Consultative Council (ACC) and the archbishop of Canterbury. Reeves supported efforts to increase visibility around issues concerning human rights of indigenous peoples and environmental issues flowing out of the 1992 Earth Summit.

At the recent meeting of the ACC and Anglican primates in South Africa, Archbishop of Canterbury George Carey praised Reeves for "his energy, commitment and success in establishing the office of Anglican Observer in such a short a time," and expressed "great satisfaction that Anglicanism was represented by a person of such expertise and distinction."

"The presence of Bishop Reeves at the UN has enabled a voice of a Christian church to be heard in discussions that affect peace-making, human rights issues and interfaith understanding," said Canon Sam Van Culin,

secretary general of the ACC. "I thank sir Paul for his effective and energetic work and pay tribute to those who have made this work possible by their generosity and commitment."

--based on a report by James Rosenthal, communication director for the Anglican Consultative Council.

93047

## **Episcopal, Lutheran and Reformed leaders discuss 'full communion'**

**by Frank Imhoff**

About 30 educators, theologians and officials of nine denominations met at the Duncan Center in Delray Beach, Florida, February 28-March 3, to consider the implications if the Evangelical Lutheran Church in America (ELCA) would accept both, one, or neither of two proposals to enter into "full communion"--one with the Episcopal Church, the other with the Presbyterian Church (U.S.A.), Reformed Church in America and United Church of Christ.

"There arises from our discussions the strong conviction...that the most desirable course would be for the ELCA to approve both of these proposals," said members of the consultation in a statement following the meeting. Yet, the members also noted a disclaimer that the "observation of our convergence around this point does not constitute our commendation to the ELCA and should not be construed as such."

The consultation included members of the five church bodies involved in the proposals, as well as the Christian Church (Disciples of Christ), Orthodox Church in America, Roman Catholic Church and United Methodist Church.

### **Positive ecumenical significance**

"From the ELCA representatives emerge the broad conviction that this would be the most confessionally faithful and ecumenically fruitful course," the report said. The participants from other church bodies gave "broad confirmation of the deeply positive ecumenical significance they would see in

this action."

"Full communion" means that the churches would "withdraw any historic condemnations by one side or the other," share the sacraments among their members and "make provision for the orderly exchange of ordained ministers." The churches would work together closely without merging and without either losing their own character.

Lutheran-Episcopal dialogues concluded in January 1991 with a proposed "Concordat of Agreement" that would implement full communion or "altar and pulpit fellowship" as a goal of a 1982 agreement that included sharing the Eucharist and cooperating in ministries.

Lutheran-Reformed talks issued "A Common Calling" in March 1992. That document proposes that the ELCA and three Reformed church bodies "declare that they are in full communion with one another."

Members of the ELCA are about to study both proposals in preparation for future churchwide action. The ELCA's study was the "catalyst" for the Delray Beach meeting, according to the Rev. William G. Rusch, director of the ELCA Department for Ecumenical Affairs. The purpose of the consultation was "to describe the ecclesiastical implications" of any combination of possible decisions the ELCA could make.

### **Creating an anomaly?**

Various speakers presented perspectives of how the agreements could affect relationships of their churches with other churches. Most agreed that each agreement is at least consistent with the other and with earlier ecumenical documents and agreements.

"Adoption of both proposals would, to be sure, create an anomaly: the Episcopal Church and the Reformed churches would both be in communion with the ELCA, but not with each other," the consultation report concluded. "But many participants believe that the ELCA can adopt both ecumenical initiatives with integrity and credibility."

"In my opinion, if the ELCA were to accept both the Concordat and full communion with the Reformed churches, responsible ecumenism would require that the Episcopal Church be in direct dialogue with the three Reformed churches," said the Rev. William Norgren, the Episcopal Church's ecumenical officer.

The report of the consultation described the acceptance of one proposal and not the other, what members of the consultation called, "a disaster," or at least a setback for closer church relations. Rejection of both proposals "would seriously--if not decisively--compromise the churches in both ecclesial life and evangelical witness," the consultation said.

The chief legislative bodies of each of the five churches will consider the proposals no later than 1997. The consultants posed a question they felt the churches needed to answer, if those bodies agree to full communion: "Are our churches...capable of entering into such a 'fully committed fellowship?'"

--Frank Imhoff is assistant director of news and information for the ELCA.

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## Service of 'repentance, reconciliation and renewal' for sexual abuse held in Canada

by Vianney Carriere

Bishop Peter Mason of Ontario apologized to victims of sexual abuse and their families during an evening service of "repentance, reconciliation and renewal" at St. George's Cathedral in Kingston, Ontario, on February 28. Mason also invited those who have not yet come forward to meet with him and share their stories.

More than a dozen members of St. George's choir are known to have been sexually abused over the past 15 years by former choirmaster John Gallienne, now in prison. Mason prefaced his apology by noting that criminal and civil proceedings are still pending, and that the rights of all parties involved in these proceedings must be preserved. Some parents of victims have announced their intention to sue the diocese, the cathedral and individuals. As well, criminal charges of sexual abuse were recently made against a former chorister.

Before the service, Mason read the apology to about 100 people

gathered outside the cathedral. Many were former congregation members who have picketed the cathedral and refused to enter for more than a year. Following the reading of the apology outdoors, Mason invited people to enter the cathedral and join the service. About half of them did.

### **A great tragedy**

Mason repeated the apology to about 600 people inside the cathedral. "A great tragedy has occurred in our midst," he said. "As bishop of the diocese of Ontario, I apologize to you on my own behalf as well as that of the congregation of St. George's Cathedral and the wider Anglican community. We know that you have been wronged and the terrible consequences sexual abuse and its aftermath have had on your lives and those of your families. We cannot adequately express our grief to all who have suffered."

The cathedral service, attended by Archbishop Michael Peers, primate of the Anglican Church of Canada, included a sermon by Montreal Bishop Andrew Hutchison. Hutchison told the congregation of the suicide about two years ago of his young niece who was being sexually abused by her psychiatrist. "I tell you this because I know the rage, the despair, the confusion and the guilt that attends that situation," he said.

In his sermon, Hutchison said that the Canadian church is indebted to St. George's Cathedral. "Out of your distress has come new awareness, new responsibility, new policy and decisive action on behalf of children and all others who may be vulnerable to abuse," he said. "That confers real value on what might otherwise have been a meaningless calamity."

Shortly after becoming bishop in 1990, Hutchison introduced a protocol [policy guidelines] on sexual abuse in his diocese. Last summer, when a clergyman was charged with sexual abuse, Hutchison promptly suspended him and apologized to the complainant.

The meticulously organized service culminated with an invitation to the congregation to leave lighted tapers by the front door outside the cathedral where a large wooden cross had been erected. People interviewed after the service expressed mixed views on the effectiveness of the apology. Many said they were hopeful that the gesture would heal the rift that has grown between some members of the congregation and the cathedral. Some expressed sorrow that the apology had taken so long, while others said they found the service profoundly moving.

--Vianney Carriere is news editor of the *Anglican Journal*/Journal Anglican.



# *news briefs*

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## **Iker receives bishop's consents**

The Diocese of Fort Worth has announced that the Rev. Jack Iker has received consent from a majority of the Episcopal Church's bishops and that he will be consecrated bishop-coadjutor on April 24, 1993. The announcement ended a contentious consent process that centered on Iker's opposition to the ordination of women as priests and bishops. Presiding Bishop Edmond L. Browning will serve as chief consecrator of Iker, and Bishops Clarence Pope (Fort Worth) and John Krumm (retired bishop of Southern Ohio) will be co-consecrators.

## **Coloradans compromise on lesbian and gay rights**

Members of the annual convention in the Diocese of Colorado adopted a compromise resolution affirming the civil rights of lesbians, gay men, and bisexuals, yet stopped short of calling for a repeal of the controversial constitutional amendment passed by Colorado voters last November. The amendment, now under review by Colorado courts, prevents state and local law from providing anti-discrimination protection for homosexuals. The resolution adopted by the diocesan convention reaffirmed the Episcopal Church's 1982 General Convention resolution proclaiming that "homosexual persons are children of God and entitled to full civil rights," and urged Colorado Episcopalians to make every effort to ensure that the civil rights of homosexuals are protected.

## **Ministry development new focus for Coalition 14**

During its recent annual meeting, members of Coalition 14, an organization of small or rural dioceses in the Episcopal Church, suggested that the coalition should focus on strategies for ministry development in future meetings. Formed in 1971 to allocate grants from the national church to the

Episcopal Church's then 14 aided, or "missionary" dioceses, the coalition transferred its responsibility to make grants for Native American ministry to the Episcopal Council on Indian Ministry (ECIM) three years ago. Participants at the recent meeting decided to shift the focus of the next meeting from financial support to concerns common to rural dioceses.

### **Michigan votes to create new diocese**

By a two-thirds majority, members of the annual convention in the Diocese of Michigan voted to give birth to a new diocese. If approved by the Episcopal Church's 1994 General Convention, the new diocese would comprise 56 congregations in the largely rural northeastern region of the lower peninsula of Michigan. The remaining diocese would include 102 parishes in Detroit, surrounding suburbs and metropolitan Ann Arbor. Before adopting the resolution, members of the convention approved a resolution intending to guarantee anti-racism policies for both new dioceses. The Diocese of Michigan is tenth-largest in the Episcopal Church with 42,000 members. The state also includes the dioceses of Western Michigan and Northern Michigan.

### **Bishop Dennis presses for more hunger aid**

New York Suffragan Bishop Walter Dennis and other ecumenical and interfaith leaders are demanding more financial support for hunger programs in New York City. During a recent news conference, Dennis joined other members of the organization Interfaith Voices Against Hunger in a call for \$8.15 million from the city government to reverse 12 years of rising hunger in the city's five boroughs. More than 105 religious leaders from the Christian, Muslim and Jewish communities endorsed the campaign. Dennis said that the leaders are "determined to put hunger into the past tense in our generation." There are over 700 soup kitchens and food pantries in New York City--an increase of 2,400 percent since 1980 when there were only 30. The programs serve nearly 3 million emergency meals a month.

### **Canadian bishops criticize U.K. anti-fur stance**

Anglican bishops from northern Canada sent a stiff rejoinder last month to bishops in Great Britain who endorsed an anti-fur campaign. Canadian bishops say the publication of a book called *Cruelty and the Christian Conscience: Bishops Say No to Fur* violates the dignity of aboriginal peoples and threatens their way of life. An estimated 50,000 aboriginal Canadians earn their livelihood from trapping, but they are not a threat to wildlife, the bishops asserted in a letter signed by archbishop Michael Peers, the primate of the Anglican Church of Canada, and by bishop Tom Morgan, chair of the

"council of the north"--a group of nine bishops from northern dioceses with many aboriginal congregations. "The most serious threat to wildlife today is not from aboriginal hunters and trappers. It is the increasing destruction of wildlife habitats by major industrial projects. The aboriginal peoples have been on the vanguard of the struggle to protect wildlife and ecosystems in northern Canada," the bishops contended.

### **'Food for the Poor' strengthens link with donors**

The interdenominational relief organization, *Food for the Poor*, recently expanded its home building program in Haiti and the Caribbean to provide a stronger link between donors and the poor families they are helping. Under the new program, benefactors who sponsor a homeless family for a \$500 house will be presented a photograph of the family they have assisted and the home their gift has built. "*Food for the Poor* has constructed thousands of these simple homes in the Caribbean since 1982, but this is the first time we've given donors an opportunity to take part in the program on such a personal level," explained bishop Howard Meeks, one of several Episcopal clergy who speak on behalf of the *Food for the Poor* organization. According to Meeks, the program has been particularly popular among donors who want to make a contribution as a memorial gift or as a symbol of special recognition. Ferdinand Mahfood, founder and director of *Food for the Poor*, said, "Many people have thanked us for the opportunity to give a home as a memorial gift. They know that the home they are giving represents more than shelter for the poor. They see it as means of providing a needy family with stability, security, and hope. It's the kind of living memorial people appreciate most."

### **WCC hosts Nobel Prize winner Menchú**

The Geneva headquarters of the World Council of Churches (WCC) recently hosted Rigoberta Menchú Tum, the indigenous Quiché woman from Guatemala who won the 1992 Nobel Peace Prize. WCC general secretary Konrad Raiser introduced Menchú as "our sister in Christ" to the staff and visitors who gathered to pay tribute to the woman that the United Nations secretary-general has named special goodwill ambassador during the current International Year of Indigenous People. "I was the first indigenous Guatemalan to come to the U.N. human rights commission," Menchú said in a speech made during her visit. "It is very frustrating. You want the world to pronounce itself, take concrete measures. When you get home, you realize how little had been done. Our struggle is not understood and we are still not listened to."

### **Jesus answered, 'Right, then, Jimmy!'**

The *Washington Times* recently cited excerpts from the parable of the Good Samaritan, as rendered by the "Glasgow Gospel," published by an elder in the Church of Scotland. The attack on the road to Jericho comes out this way: "Suddenly some rough yins laid inty him, whipped aw his gear and claes, and left the puir sowl hauf deid." And the moral of the story, conventionally rendered as "Go thou and do likewise," is somewhat more colorful in the Glaswegian dialect: "Jesus answered, 'Right then, Jimmy, jist you dae the same.'"

### **Updating Leonardo**

The Uniting Church in Australia is making a novel contribution to the Ecumenical Decade of the Churches in Solidarity with Women. It has commissioned four prominent Australian artists--including John Coburn, who designed the plenary hall backdrop at the WCC Assembly in Canberra in 1991--to submit design drawings of the Last Supper depicting the presence of women. One of the four will be asked to complete a painting based on his or her sketches. A brochure about the "Last Supper Project" claims that the project will encourage a more inclusive and participatory church as well as help correct traditional Protestant "suspicion of the visual arts."

### **Scottish Anglicans discuss the ordination of women**

The seven diocesan synods of the Scottish Episcopal Church recently began preliminary discussions about the ordination of women to the priesthood. Under consideration is legislation which would amend a canon of the church to provide that the term presbyter (priest) "shall be deemed to include both male and female." A statement signed by all seven synods described the extent of the legislation, noting that women bishops are not under consideration, that no bishop will be required to ordain or authorize a woman priest, and that no congregation will have a woman priest imposed on it. "Where individuals cannot in good faith accept the sacramental ministrations of a woman, other than for a baptism," the statement said, "an acceptable priest will be authorized to minister to them." However, the legislation offers no compensation to clergy who feel obliged to resign if it is passed.

### **South African Reformed unity talks fail**

A recent attempt at unity between the racially separated Dutch Reformed churches (DRC) in South Africa failed during a stormy, closed meeting in Bloemfontein, Orange Free State. The disruption of merger talks

came as the "Colored" Dutch Reformed Church (DRC-M) and the "Black" Dutch Reformed Church in Africa (DRC-A) decided that the Afrikaner DRC's proposals for unity were little more than a continuation of apartheid, this time expressed in terms of the preservation of "cultural and ethnic groups." To atone for the past, the two churches called upon their Dutch Reformed "mother" church to openly declare apartheid a heresy, affirm this as a confession of faith, and, in a demonstration of this confession, break its ties with the secret Afrikaner society known as the Broederbond. "We are dismayed that the white church can be understood to be in the grips of the secret Broederbond," said Zak Mokgoeba (DRC-A), in reference to the membership of Peter Potgeiter, moderator of the DRC, and other prominent leaders, in the clandestine organization that has protected Afrikaner cultural, economic and political power since its founding in 1918. In answer to the DRC-M and DRC-A demands, Potgeiter replied, "I thought that was something of the past. We have clearly distanced ourselves from apartheid and everything that goes with it." Until now, the DRC has refused to go beyond calling racism a "grievous sin" and apartheid a "serious deviation."

## **People:**

**Denis M. O'Pray**, rector of the Church of Our Savior in San Gabriel, California, was elected president of the board of directors of the Consortium of Endowed Episcopal Parishes (CEEP). O'Pray has been a member of the board for the past year and his parish has been part of CEEP since 1991. He succeeds the Rev. James B. Lemler of Trinity Church, Indianapolis. The announcement of O'Pray's election was made at the annual conference of CEEP hosted by Christ Church in Greenwich, Connecticut. CEEP is a national organization of 42 endowed parishes. It brings clergy and lay persons together to serve the larger church, acting as a catalyst for evangelism and mission through its work in stewardship, grantmaking, and the development of parish leadership.

**The Rt. Rev. Herbert Alcorn Donovan, Jr.**, bishop of Arkansas, was recently appointed vicar at Trinity Church in New York City. Donovan, consecrated in 1980, has served the Episcopal Church in many locations, among them Wyoming, Kentucky and New Jersey, and as secretary of the House of Bishops since 1986. Hailing the selection of Donovan, The Rev. Daniel Paul Matthews, rector of Trinity Church, said, "Herbert Donovan is one of our most respected bishops. His distinguished career will enhance the

leadership team at Trinity and assist us as we attempt a more collaborative work style in the congregation and throughout the Trinity family." Donovan succeeds the Rev. Canon Lloyd Casson, who left in June 1992. He will take up his position as vicar in September.

**Archbishop Olavo Ventura Luiz**, primate of the Anglican Episcopal Church of Brazil, died from cerebral malaria on March 8. Luiz contracted the disease on a recent visit to Mozambique following the Primates and Anglican Consultative Council meeting in Cape Town, South Africa in January. Luiz became primate in 1984 following his service as bishop of southwestern Brazil, for which he was consecrated in 1976. He served as host to the Anglican Women's Encounter and was a proponent of the ordination of women as priests. The Rev. Canon Samuel Van Culin said of Luiz, "He was graceful, strong and a pastor with a warm countenance. He will be greatly missed in the councils of the Anglican Communion." "He was a man whose life was dedicated to the church of Brazil from the time he grew up in an Episcopal orphanage until his death," added Rev. Patrick Mauney, executive of the Episcopal Church's Partnerships Office. "For such a young, small church like Brazil to lose a man of his stature is a great tragedy," Mauney said. Luiz is survived by his wife Mary Helena and four children.

**Julia Ann Godsey**, 54, national president of the Church Periodical Club (CPC), died at home in Boise, Idaho, of cancer on March 13. A lifelong Episcopalian, Godsey was president of her diocesan Episcopal Church Women 1983-89, and a triennial delegate 1979-89. She was president of Province VIII CPC 1982-89, and national vice-president of CPC 1988-91 prior to being elected president of CPC at the triennial meeting in Pheonix in 1991. In 1990, Godsey and her husband, Julian, traveled extensively in the Philippines to gather information for the CPC and draw attention to the needs of the Anglican Church there. The obituary in her home newspaper read, "As one of God's servants, she inspired others by her faith and work. Julia's dynamic leadership and courage of her convictions influenced many people throughout the world."



## *news features*

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### **Doctor from Diocese of Massachusetts seeks healing for lives shattered by land mines**

**by Jay Cormier**

Imagine going out your front door and walking to any one of the many places that are so much a part of your day--work, school, church, the corner market, the mailbox. Now imagine that every step you take could result in the loss of a limb, your eyesight--or worse.

That nightmare is a reality for millions of people around the world, especially for persons in war-ravaged Cambodia, who traverse a daily obstacle course of hidden land mines.

During the Vietnam War, land mines became even more deadly in their effectiveness. Small, lightweight (less than one ounce) "dragon tooth" mines made of plastic were scattered like seeds from aircraft to blanket strategic areas. The mines were especially devastating because plastic is lightweight and undetectable by metal detectors. For victims of dragon tooth mine explosions, the ingenious design prevents the technology that could lead to healing--plastic shrapnel cannot be seen on X-rays.

"Cambodia has four million land mines planted in the countryside," explained Dr. Lester Hartman, a pediatrician from the Diocese of Massachusetts who recently returned from Cambodia. "Many of the people [who fall victim to the mines] are farmers working the fields or picking up firewood. Small children pick up mines that weigh between one and four ounces and play with them, not realizing they're not a toy, but that they are weapons, and they explode. The rice fields are filled with mines and during the monsoon season they float...from one place to another."

### **Transforming work**

Hartman, a member of the organization Physicians for Human Rights, volunteered to work in Cambodia for two weeks in October with the Vietnam Veterans of America Foundation (VVAF) after treating a Cambodian teenage patient in Boston.

"Initially, I was going to help in the children's hospital, but it couldn't use me for two weeks," Hartman said. Since the children's hospital needed a one- to two-year commitment from volunteers, Hartman chose instead to serve in a VVAF clinic that constructs prosthetic limbs for survivors of land mines located just outside of Cambodia's capital, Phnom Penh.

Although Hartman did not primarily use his skill as a physician during the visit, he chose to use his hobby--photography--to support the efforts of the prosthetic clinic. He soon found that he could not remain aloof behind a camera from the remarkable and transforming work of the clinic.

"When somebody steps on a plastic mine, the shrapnel is driven up into their leg," Hartman explained. "The wound is much higher than the external wound appears. Doctors rely on X-rays to try to determine where the foreign substances are in order to reduce infection," he added. Since X-rays do not detect plastic, "people develop infections higher and end up having to have a higher amputation.

### **Recovery of mobility**

"I saw a gentleman who got his [new prosthetic] limb which allowed him to ride a bike again," Hartman reported. "He couldn't ride a bike following a below-the-knee amputation. That's important in Cambodia because many people get around just on bikes." Hartman said that the recovery of the man's mobility was "a big deal. He will also be able to work the rice fields again."

At the VVAF clinic, Hartman was impressed with both the care extended to the victims of land mine explosions and the effort to provide them with prosthetic arms and legs. Using only raw materials found in Cambodia and a minimal amount of electricity, workers hired and trained by the VVAF manufacture limbs that will last for five years for about \$12--a very small fraction of what such a device would cost in the West. Such a simple prosthetic device of aluminum, rubber, leather and wood means a new lease of life for the recipient.

Hartman said that he was deeply moved by the "wards full of adolescent males who had lost limbs to land mines and were waiting for prosthetic limbs."

### **Raising consciousness**

Hartman's experience in Cambodia led him to an urgent activism on behalf of the victims and the likely victims of land mines. Since he returned, Hartman has exhibited the photographs he took during his tour of a half dozen clinics and hospitals and uses the exhibit to raise consciousness about the worldwide need to address the problem.

"Part of the problem is that mines are not considered weapons of mass destruction. Missiles, like the SCUD, are considered weapons of mass destruction," Hartman said. "There are estimated to be 120 million land mines planted in the world today. That's enough to kill or maim half of the population of the United States. I think that's a weapon of mass destruction."

According to Hartman, the United States must address its complicity in the devastation that continues in Southeast Asia following the Vietnam War. "I think that patriotism...involves reconciliation for past dealings," Hartman said. "In Kuwait, we mapped mines, but in Vietnam we did not. In Cambodia, if we planted mines there, we probably didn't map them either."

In 1981 the United Nations considered a proposal that would have required mapping land mines and a ban on manufacture and exportation of mines--especially those containing plastic, but the proposal was defeated.

Hartman and other members of the VVAF are involved in efforts to have the proposal adopted by the UN. "I would like to see the church become involved in this as a reconciliation project," he said. Since land mines are relatively inexpensive to produce, supporters of the UN proposal are not naive about their prospects for success.

Hartman acknowledges that the eradication of land mines will require a great deal of time and resources. Yet, he is convinced that the costs are minimal in comparison to the destruction of human life he has seen in Cambodia.

**--Jay Cormier is director of communication in the Diocese of Massachusetts.**

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**Commentary:**

## **The rainbow ribbon: A covenant in the midst of the AIDS crisis**

**by Thaddeus Bennett**

This is the season of award ceremonies for the entertainment industry. I have noticed that very often the pictures in the newspapers or on television show people wearing "the red ribbon" on their lapels. This red ribbon is an outreach project of the fashion design industry's Visual AIDS, a collaborative national effort to raise consciousness about the AIDS and HIV crisis. *The New Yorker* recently had an article suggesting that the red ribbon itself might be becoming an epidemic. The author of the article wondered whether "the function of the ribbon seems to be to alleviate guilt through trickle-down awareness, to make people feel comfortable without having to do anything."

I would like to offer another perspective on the ribbons.

In 1985, five people from San Francisco journeyed to Anaheim to persuade the Episcopal Church's General Convention to acknowledge AIDS as a crisis in our midst and to ask for a response. During the eight-hour drive to the convention they spent the time cutting "rainbow ribbons" and pinning them to cards which read, "Wear this ribbon as a sign of your care and compassion for the tragic human suffering and loss of life as a result of the AIDS crisis."

When the five people arrived in Anaheim, they were the only ones wearing ribbons on their lapels. By the end of the convention eight days later, almost 5,000 delegates and visitors were wearing ribbons and the convention passed the first resolution of any major denomination in the world proclaiming a caring and compassionate response to AIDS.

### **Inward and outward opportunities**

For the past eight years I have continued to wear a rainbow ribbon on my lapel. It provides two opportunities: one outward and one inward. The ribbon is an outward and visible sign of my church's commitment to a caring response to the HIV/AIDS crisis. I am constantly asked, "What's the ribbon for?" giving me an opportunity to tell people about HIV/AIDS and about the Episcopal Church's response. The reactions have ranged from a disinterested shrug to a burst of tears from a teenage supermarket check-out clerk who began to tell me about her brother who died from AIDS--and about whom no

one in her family would speak. She thanked me for "being out" about AIDS.

The other purpose is inward. The rainbow was the sign of God's covenant after the flood to renew the loving Creator's relationship with the creation. The ribbon on my lapel represents an inward and spiritual belief that God's love exists in the midst of the HIV/AIDS crisis. Hope exists even in the midst of this tragedy.

However, wearing the ribbon also carries responsibility. I tell people, "If you feel powerless in the face of AIDS, do one thing, a simple thing, to show you care and are involved. Wear this rainbow ribbon for a week, or a day, and when someone asks you what it is about, tell them it is a sign of the church's caring response to AIDS. Discover that you are not powerless, that you can respond to this crisis."

#### **A national network**

From the small band of five people who cut ribbons on the journey to Anaheim, the Episcopal Church has created a national network of ministry to people with HIV/AIDS. Lapel buttons distributed by the National Episcopal AIDS Coalition now add to the ribbon's witness with poignancy: "Our Church has AIDS" (1988) and "AIDS Spoken Here: The Episcopal Church Welcomes You" (1991).

It may be true that some people wear a ribbon to alleviate guilt. However, most of the people I know wear a ribbon because of what's in their heart and soul: a personal commitment to do everything in their power to prevent HIV infection and to offer God's love to everyone affected. That is why I wear the rainbow. It reminds me how a simple symbol can be the source of overwhelming grace. And it reminds me of God's covenant with us, that in the midst of this crisis, we are never alone.

**--The Rev. Thaddeus Bennett, a member of the Episcopal Church's Joint Commission on AIDS, is interim rector at St. Mark's Episcopal Church in Berkeley, California. He is the former executive director of the AIDS Ministries Program of Connecticut and founding president of the National Episcopal AIDS Coalition.**

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## **The presiding bishop's 1993 Easter message**

**Alleluia. Christ is risen.**

**The Lord is risen indeed. Alleluia**

And where are we to look for the risen Lord?

Mary wept outside the tomb. And when she saw that Jesus was not there she said to the angels, "They have taken away my Lord and I do not know where they have laid him."

Jesus, you were not where she thought you were. She did not know where to find you, and then you stood before her. This shouldn't surprise any of us, really. All these years later, you are so often not where we think you are, though you stand before us, and with us, arms outstretched, seeking us.

Where *are* we to find you--you who defied death and redeemed us, reconciled us to you and to one another? Not in a distant place or a dim memory. Easter is here. Where are we to look for our risen Lord?

You are in the circle that opens to let the stranger in.

You are in the tears of those who suffer, the hurts, the wounds, the brokenness.

You are in the accused and the victim, in the forgiver and the forgiven.

You are in the hands of those who heal.

You are in the reconciling act.

You are in the compassionate response.

You are in the certainties, and in the ambiguity.

You are in the breaking of the bread, and the sharing of the cup.

You are in our joy at loving, being loved, knowing, being known.

You are in our delight and wonder at your whole created order: the opening of a flower, the sure flight of a bird, the laugh of a child.

You are in the darkness of the wakeful night, and the brightness of the new morning.

Your name is written on our hearts, and we find you in our prayerful obedience and in our proclamation of your Holy Word.

You are here. You are now.

**Alleluia. Christ is risen.**

**The Lord is risen indeed. Alleluia.**

**Edmond L. Browning  
Presiding Bishop and Primate**



# reviews and resources

93053

## **PBS special focuses on euthanasia**

*Choosing Death: A Health Quarterly/Frontline Special* explores the complexities and dilemmas of euthanasia through the personal accounts of doctors, patients, and families in Holland--the only country where euthanasia has been openly practiced for 20 years--and through a studio discussion anchored by veteran newsman Roger Mudd that relates the Dutch experience with the euthanasia debate in the United States. "In North America, we tend to think of euthanasia as dealing with the elderly and terminally ill," says the film's producer, Virginia Storrington. "Once we got to Holland, we realized this wasn't the case. Although most Dutch cases of euthanasia are of that kind, inevitably a whole range of illnesses in different patients becomes affected by the practice of assisted suicide." Legally, euthanasia is still considered murder in Holland, but doctors are not usually prosecuted if they follow guidelines set by the courts and medical associations. The two-hour program airs Tuesday, March 23, 9-11 p.m. Eastern Time (check local listings).

## **Constitution and Canons, convention resolutions on disk**

Electronic versions of the Episcopal Church's 1991 Constitution and Canons and the full texts of all concurred resolutions of the 1991 General Convention are available from TSH Electronic Publishing. The electronic documents contain hundreds of cross references and an ability to be customized by the user. Any portion of the text can be printed directly, or exported to a file for later retrieval into a word processor. This resource requires an IBM-compatible computer running DOS 3.0 or better, one floppy disk and a hard drive, a graphics adapter and monitor (CGA, Herc, EGA or VGA). The cost is \$45, (New York residents include sales tax). For more information or to order, contact TSH Electronic Publishing, 2462, Webb Avenue, Bronx NY, 10468-4802. When ordering, specify disk size and density.

**Photos available in this issue of the ENS:**

1. Clinic provides new limbs for victims of land mines (93051)
2. Pontius Puddle comic strips

**Tentative mailing dates for future ENS releases are March 31 and April 15.**